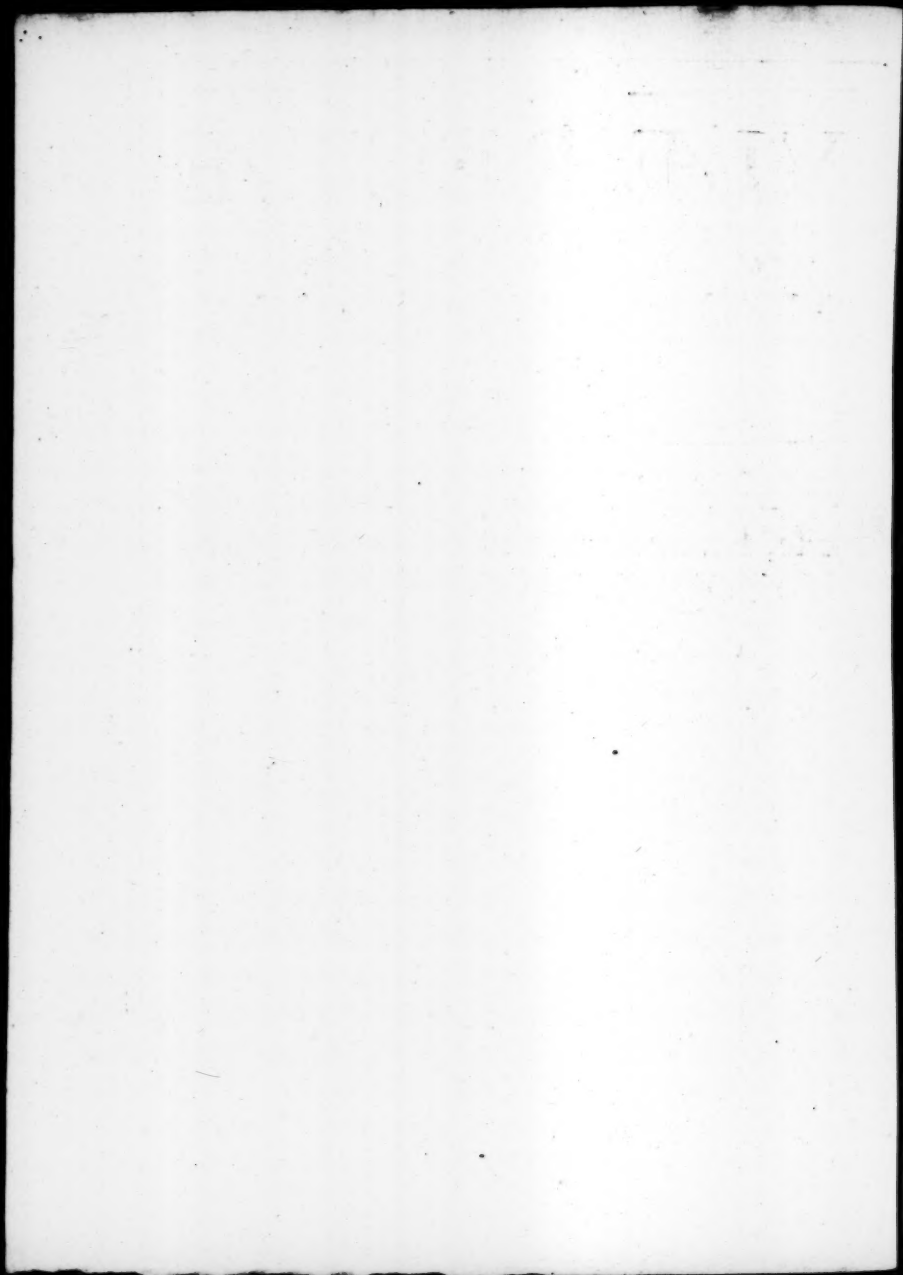


VIAE RECTÆ  
AD  
VITAM LONGAM.  
PARS SECVNDA.

VWherein the true vse of Sleepe, Exercise, Excretions, and Perturbations is, with their effects, discussed and applied to euery age, constitution of body, and time of yeare.

BY  
THE VENNER *Doctor of Physicke*  
*in Bathe.*

L O N D O N,  
Printed by GEORGE ELD for GEORGE WINDER,  
and are to be sold at his shop in *St. Dunstons*  
Church yard in Fleet-street.  
1623.





TO THE MOST EXCEL-  
LENT, ILLVSTRIOVS, AND  
Mighty Prince CHARLES,  
Prince of Wales, &c.



**R**IGHT Noble and most Illustrious  
Prince : Your gracious acceptance  
of my *Via recta ad vitam lon-*  
*gam*, formerly consecrated vnto  
you, induceth me not a little to hasten  
the perfiting of the same, with the addition of a se-  
cond Part, which I now likewise commend to your  
Highnesse patronage, being a worke in regard of the  
subject most besitting your Majesty, who is the chie-  
fest hope and future health of Great-Britaines Mo-  
narchy. If these my Labours, that I may testifie  
my loyall and gratefull heart to your Maiesty, shall  
any way further your health and prosperity of body, I  
haue my ayme and contentment. For without health  
*Quid potest in hac vita esse gratum, quid iucun-*  
*dam?*

---

dum? Non honor, non divitiæ: imperfecta quidem sunt omnia corporis bona, nisi secunda jungantur valetudine. *Health therefore is the Summum bonum in this life*, quia vitam maximè jucundam reddit & fœlicem. *Wherefore that it may be obtained and enjoyed*, Non tantummodo orandum, sed & enixè laborandum est. *Thus referring both this Worke and my selfe to your Highnesse protection, with my daily prayers unto God for your Majesties safetie and happy continuance of life, to the exceeding great comfort of all true hearted Brittaines, I in all dutifull obedience most humbly rest*

At your Highnesse service

and command,

To: VERNER.





TO THE TRVLV  
GENEROVS AND  
Religious READERs,  
Health and Counsell.



*Generous and religious Readers; so you  
haue I heretofore written my Viam re-  
ctam ad vitam longam; not to Rusticks,  
or men of vile and rusticke quality, who  
savour onely of the earth, and respect no-  
thing lesse then the welfare of their Bo-  
dies; nor to any prophane, or seeming religious Patron of  
wicked and dishonest persons: But to you, I say, that are  
religious and truly generous, that maintaine your blood,  
and reputations by your noble and vertuous lives, haue I  
written that Dieteticall Treatise: and now, in regard of  
your benigne Acceptance thereof (lightly esteeming the ob-  
liquity of some that are wise onely by inheritance, or that  
are of a detracting spirit) haue perfected the same, with a  
Second part, for the preservation of your liues and health,  
which if yee will in any measure obserue, Vos enim ar-  
ctis-  
simis regulis non obstringo; I nothing doubt, but yee  
shall to Gods glory, your owne comfort, and good of your  
Countrey, liue, a long, happy, and healthy life. But, be-*

## THE EPISTLE

cause it may happen, in regard of the great infirmity of Nature, in these last times, that yee may have some conflicts with sicknesse, I will give you my advice therein, lest being sicke, and seeking remedy by Physicke, yee fall, as the old saying is, from Charybdis into Sylla, from one evil into another as bad, if not worse. When yee are visited with Sicknesse, yee must consider that it is a symptome of your sinne; and therefore first by humble confession, and a penitent heart make peace betwixt God and your Conscience, and then send for the Physician: But for what Physician? not for the Mountebanke that deludes you with impostures; nor for the audacious Surgeon, that will take away your life, I meane your blood, upon every light occasion; nor for the arrogant, and too too dishonest Apothecary, that against conscience, against the lawes, and against laudable and ancient customes, exercises Physicke, and growes insolent with the Title of a Physician; nor for any other such ignorant Empericke, *Qui Andabatarum more, clausis oculis, cum ægrotorum morbis pugnat, faciūq; per mortes experimenta;* applying without any true respect had of the temperature, age, sex, or time of yeare, one and the same remedy unto every one, as though every man had one and the same nature, and state of body, or did labour in one and the same disease. But send for such a Physician as is Philosophically learned; that is honest, religious; that deales faithfully and discreetly with the sicke, and that regards more the curing of the sicknesse, then the reward: such an one, so often as yee haue occasion, send for, loue, and entertaine kindly, for hee will pray vnto the Lord, that he would prosper that which hee giveth for your ease and remedy. I cannot but here taxe some Physicians; I wish there were no such *Spurii* amongst us, more base and inhumane then  
the

## TO THE READER.

the basest Mechanicks, who, Canino more, abide not men of their owne ranke and quality, but hate and detract them; and yet these great Worthies, out of what humour judge yee, not onely Fidler-like hang after the beeles of great men, to bee set a worke, and insinuate with Gentlewomen (working upon their light credulent nature) telling them, That their skill, for curing their infirmities, transcends other men; but also become & colloque with base and unworthy people to have their alarum of praise. Among Physicians, these I suppose are they that respect their owne gaine more then the glory of God, or the good of the Patient, and therefore very worthy to bee exploded, *Ex Medicorum albo.*

A Note of  
baseness, if  
not also of  
insufficien-

cy.

What shall I say of some Divines, who (*Salva sanctorum reverentia*) besides the cure of Soules, take upon them the cure of bodies, because the Ocean of sacred Theologie is not sufficient for their swelling braines, and perhaps puffed up with Quintessences. *Quid illis cum Medicina?* Let them looke to the Charge that Saint Paul giveth unto them. Verely, I wonder how they can bee insensible of the great burthen of Soules that lye upon them, for which in the great and terrible day of accompts, they must give accompt; and then, when not onely the actions of all men, but also the very secret motions and intentions of the heart shall bee made manifest; what will these halfe-curing Physicians of Soules and bodies doe, when they shall bee questioned, not so much for how many bodies they have cured; perhaps for how many they have sent packing to Sheol by their importune and preposterous physicke, as for how many Soules they have cured and purged from the filth of sinne and iniquity, by their diligent ministry of the sacred Word, and converted unto God.

2 Tim. c. 4.  
v. 1, 2, 3.

Ezech. 28.  
8.

But

But as for Women that with much temerity, take upon them to give and prescribe medicines, and the same not of the meanest ranke neither, as though Physicke, the most mysticall and noblest of all Arts, were subject to their shallow and precipitate apprehension (reverence to those Gentewomen, that binde up Lazarus soares, and refresh them with the fragments that fall from their Tables) I must tell them, that if they doe it out of pure charity, it is sinfull, because there is error in the action; if out of any vaine glory, it is more sinfull; if out of a desire of gaine, it is most sinfull: Of all which, our poly-pragmaticall Ministers in all likelihood, that cannot containe themselves within the limits of their owne callings, goe not free and unfaultie.

*Lib. de Trip. vita Apolog.* Marcilius Ficinus, a Priest, and well learned in the mysteries of Physicke, endeavoring to prove the lawfulnessse for Divines to exercise Physicke, concludes that they must doe it, Charitatis gratia, for charities sake. And is not this thinke you, the marke that our practiticall Ministers ayme at? I will not condemne all; but so many of them as I know, deale in physicke, as they doe sometimes for a Parsonage, they take not fees directè, like Physitians; but indirectè, under the name of a Druggie medicine, or perhaps a strange elaborated Quintessence, exhaust the patients purse much more then the generous and learned Physician. And if you will looke into their lives, you shall finde some of them to be prophane; others, especially those whose braines swell, and are overheated with Quintessences, to be heady, proud, contentious; and yet after a puritanicall fury, holy. To the best of them, I say as Saint P A V L did to Archippus: Take heed to your Ministerie.

If the best learned, and such as bend their whole forces thereunto are but sufficient to undertake the practice of  
physicke

---

TO THE READER.

---

*Physicke, what shall bee judged of the rabblement of Emperickes, and other unworthy and distracted Practitioners? Well, the time will come, when wee shall be all convened to yeeld an account for all our actions, wee shall not bee able to conceale any of them from God, at whose name wee should tremble, the great Iudge of all the world, to whom the very secret motions of our hearts are manifest, and who will reward every man according to his worke. Know then, whatsoever thou art, that it is not all gaine that is gotten, except it be well gotten, and with a good conscience; which I wish all men, and by name, such as usurpe the practice of Physick, to the ruine & hurt of many, to lay to their hearts, as a cordiall Antidot against all unlawfull gaine, and bee reformed.*

*But is the fault altogether in them that usurpe the practice of Physicke? No verely; It is as much, if not more, in the absurdity of them that expose their bodies they care not to whom; and if they chance, through the benefit of nature and a strong constitution, to recover; or for that, the cause of the infirmity was formerly by some learned Physician removed, as it oftentimes happens, a great cure is wrought, the report whereof, with the light vulgar, and other base minded people, is so prevalent, as that it is able to raise one from being a parish Clarke, to the title of a great Physician; and yet all this while, the Cure, if there were any, was but accidentally, rashly, or preposterously effected, to the great injury of nature, and shortning of the dayes, though the ignorant Patient understand it not. But if the Cure, or rather the Hurt, shall by an out-landish Empericke, or Surgeon, that apud nos, turnes Physician, and that no meane one neither, bee effected, the more admirable. For verely, such is the inconstancy, folly, and perverse*

versnesse of most our people, that a Physician, how learned and honest soever, and blessed of God in his courses, cannot, unlesse hee bee Outlandish, or at least in his birth and education, altogether a stranger and remote, bee in any good esteeme with them, for they must have physicke from farre, *Nihil præciosum domi*: the proverbiall saying is not more ancient then true, *Rara sunt chara*: Sed mundus vult decipi, & decipiatur.

The men of this world are, in their worldly affaires, wise, and doe with the Chinoys, see with both eyes, and will, rather then lose one foote of land, retaine the best counsell that can bee had; but when their health, *quæ cum omnibus mundi copiis non est commutanda*, shall by sickness bee called into question, an illiterated Empericke, a peremptorie usurping Apothecary; an ambitious Surgeon, scarce the superficies of a Physician, perhaps a parish Clarke, or a forcring Horse-leach, or any other of what condition soever, whether Infidell or Christian, whether vertuous, or full of all impiety, it matters not, is a Physician meet enough to encounter with sickness, death's Champion. *O genus hominum insulsum, quibus Helleborum porrigendum, ut purgato cerebro desinant delirare.*

Dolendum sanè in Repub. literata, that the noble Art of Physicke, should by the toleration of unworthy Practitioners be disgraced, and the people hurt. Wee have lawes to prevent this evill, *utinam vitam habuissent*, I wish they had their due execution; but I doubt not, but that our most gracious & learned SOVERAIGNE wil, at length, cast an eye of reformation and respect upon the disgraced faculty of Physicke, which Kings and Princes in former times, by their owne proper studies greatly graced, and repressed such, as under colour of helping, destroy many of his people,

---

THE EPISTLE

---

ple, absq; poenæ metu; and so reduce the noble Art of physicke no its ancient splendor and dignity; as it is to be seene at this day in some well governed Common-weales in that respect.

But, having taxed divers, I must looke to have some scandalous and malicious imputations cast upon my selfe, not onely from them that are taxed, but also from a Grand Caitiffe-fordian Momus, who with his Foule Mouth, and Doggish Teeth, hath mightily defamed mee, and delacerated the former Impressions of my Viarecta ad vitam longam. As for the former sort I passe not, I have delivered my minde freely, and I know I speake the truth; and if I should bee commended of One that is full of all impiety, that is a common Rayler, Slanderer, and DetraCTOR, and under whose lippes is the poyson of Asps, I should cry out, *Quid maliteci?* But I, lightly regarding the obliquity of malevolent and detracting Spirits, conclude with the honest Reader; to whom I wish these my labours very profitable.

APRIL 22. 1603.

Vale, Et sis mihi,  
ut ego tibi.

APPENDIX

CHAPTER I  
OF THE  
NATURE AND  
EXTENT OF THE  
MATTER

CHAPTER II  
OF THE  
CAUSES AND  
EFFECTS OF THE  
MATTER

CHAPTER III  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER IV  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER V  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER VI  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER VII  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER VIII  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER IX  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER X  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER XI  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER XII  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER

CHAPTER XIII  
OF THE  
MANNER AND  
MATERIALS OF THE  
MATTER





VIA RECTÆ AD  
VITAM LONGAM.  
PARS SECYND A.

Of Sleepe and VVatching.  
SECT. I.

*That Sleepe may be taken for the health of the body,  
how many things ought such as are studious of their  
health to observe therein?*



Oure: First, the Time; secondly,  
the Place; thirdly, the Posi-  
ture or lying of the body; and  
fourthly, the quantity of  
Sleepe. Of all which in their  
order. But first I will set downe  
the commodities of moderate  
and seasonable sleepe, which

next to nourishments that sustaine the body, is most  
profitable and necessary: For it helpeth the digesti-  
on, recreateth the mind, repaireth the spirits, com-  
forteth and refresheth the whole body, and is for all  
crudities even a present remedy: for it concocteth

The commodi-  
ties of sleepe.

The three principall faculties are greatly holpen & refreshed by sleepe.

not onely the meats, but also the humours; and the reason of all which is, because in all the time of sleepe, the animall faculty is at rest, but the naturall is in the stronger action, by reason of the regresse of the heat into the inner parts, and therefore it is that the best concoction is made in sleepe. Moreover, by the returne of the heat into the inner parts, the vitall faculty is much strengthened, because the heart is then abundantly supplied with blood for breeding of spirit. From whence it appeareth, how sleepe maketh much for the three principall faculties of the body: for by it the braine is moistned, the animall spirits quieted and refreshed, the stomacke and liver for concoction, and the heart for ingendring of spirit, fortified and assisted.

Why the night is most convenient for sleepe.

Now for the order of sleepe, wherein, as I have said, foure things are to be observed. And first concerning the time for sleeping and waking, wee must follow the course of Nature, that is, to wake in the day, and sleepe in the night: *Dies enim vigilie, nox somno dicata est.* For the Sun by his radiant beames illuminating our Hemisphere, openeth the pores of the body, and dilateth the humours and spirits from the Center to the circumferent parts, which to waking and necessary actions doth excite and naturally prouoke. But on the contrary, when the Sunne departeth from our Hemisphere all things are coarctated, and the spirits returne into the bowels and inmost parts of the body, which naturally invite to sleepe. Wherefore if we pervert the order of Nature, as to sleepe in the day, and wake in the night, we violently resist the motion of Nature, for sleepe draweth

draweth the naturall heat inward, and the heat of the day draweth it outward, so that there is made as it were, a fight and combat with Nature to the ruine of the body. Yet such as, by reason of a weake and sickly disposition of body, doe take vnquiet or little rest in the night, or are otherwise by extraordinary and necessary occasions hindered, may well sleepe in the morning *ad primam partem dici*, that is, till nine of the clocke, but to sleepe afterwards is not so wholesome, especially at afternoones, as shall be hereafter shewed.

But why the night is most conuenient for sleepe, two other reasons also may bee well assigned. The first is the naturall moisture and silence of the night, which for sleepe is very conducible. The other is the sufficiencie of time, not onely for the full and absolute concoction of the meats, but also of superfluous humours, which the night doth afford, and that by reason of the regresse of the heat and spirits into the inward and digestive parts. They therefore that against nature vitiously use the night for the day, and the day for the night, *tanquam noctua*, are here justly to be reprobued: and so are also students, to whom vntimely watchings are most pernicious, that with night studies macerate themselves, exhaust their spirits, and acquire a poore weake melancholicke state of body. For all parts of the body, especially the chiefeft being wearied and weakened with labour in the day, the night approaching desire rest; and therefore then if by study and untimely watching they are deprived of their refreshing, and the spirits retracted from the stomacke and principall parts, weaknesse

Vntimely watchings most pernicious to Students.

nesse must needs follow, and a bad concoction, and the body consequently repleted with crude, putride, and vaporous humours. Wherefore I advise Students that must of necessity sometimes watch and study by night, that they doe it not till after their first sleepe: for in that space the concoctions of the stomack and liver are most commonly effected, and the wearied parts in some measure refreshed.

Three things  
necessary to  
quiet sleepe.

Wherefore here by the way I advise all men, especially such as are charged with publicke businesse of importance, that they carefully observe to goe to their bed with a quiet and free mind: for that the sleepe may bee peaceable and comfortable, three things are necessary; a temperate braine, a sweet vapour, and a quiet mind. If therefore ye desire peaceable and comfortable rest, live soberly, eschew crudity, and embrace tranquility of mind.

The great dis-  
commodity of  
morning sleepe.

But if honest occasions, besides an ill disposition of body, shall occasion watching in the beginning of the night, let thy supper bee slender, and make a mends by sleeping so much the longer in the morning. But I wish such as tender their healths, especially Students, not to addict themselves to morning sleepe, but by all meanes to shunne and avoid the occasion thereof, for he that sleepest in the morning when he ought to arise and stirre his body that all parts may the better expurge their excrements detained in sleepe, by sleeping in the morning hinders their expulsion, which occasioning obstructions and noysome vapours, greatly offend the head, dull the senses, and is very pernicious to the whole body.

Here some may desire to know whether it bee altogether

together vnwholesome to sleepe after dinner. Whereunto I answer, that sleeping at noones is condemned as most hurtfull to the body, because it overmoistneth the braine, and filleth the head full with vaporious superfluities. And the reason why it filleth the head with superfluous moisture, is, because the night hath sufficiently moistned it, as that it needeth not to be moistned againe by sleepe in the day, but ought rather to be dryed by watchings and motions of the body. And from hence it is that sleeping at noones causeth heavinesse of the head, dulnesse of wit, distillations, defluxions of humours, lethargies, and other cold diseases of the braine, and palsies, by relaxing the sinewes. Moreover it hurteth the eyes, spoileth the colour, puffeth up the Spleene with winde, maketh the body unlusty, and prepareth it for Fevers and Impostumes. Yet notwithstanding all these hurts which are incident to them that wil needs sleepe in the day time, sleeping at noones is not alwayes, nor to all bodies to be prohibited, so as it be admitted with the cautions hereafter assigned. For if the night shall be unquiet, or without sleepe, or the body wearied with extraordinary labour, or the spirit exhausted, and the strengths dejected by immoderate and excessive heat, as it oftentimes chanceth in the hot seasons of the yeare, it is not amisse to sleepe at noones: for by it the spirits are collected into the inner parts, the mind freed of cogitation, and the whole body consequently very much refreshed. Moreover, such as are leane, and of an hot and dry temperature of body, may well sleepe at noones, because it greatly refresheth their bodies by

The discommodities of sleeping at noon.

Sleeping at noon not to be prohibited at all times, nor to all bodies.

Sleeping at  
noones hurtfull  
to all corpulent  
bodies.

recalling their soone vanishing spirits. And that it is lawfull at any time of the yeare for old men to sleepe a nap at noones, by reason of their imbecillity, needs no demonstration. But the Phlegmaticke, sanguine, and all corpulent bodies must beware how they sleepe at noones, for it is better for such to macerate themselves a little, by abstaining from sleepe, then by it to be turgide and puffed up. Wherefore in the hot seasons of the yeare it is good for them after dinner to rest themselves for the space of an houre in a cold bower free from all care and cogitation, which rest verely is no lesse profitable to them, then an houres sleepe for dry, leane, and extenuated bodies.

Five conditions  
to be observed  
in sleeping at  
noones.

But that sleeping at noones may bee admitted with the greater profit and lesse detriment, five conditions are diligently to be obserued therein. The first is that it be not taken immediately after dinner, but an houre after, or halfe an houre at the least, in which space it is good to walke a little, that the meat may the better descend into the stomacke, for then fewer vapours will ascend and offend the head. The second is, that it be taken not lying, but rather sitting with the body upright, because the head will be the lesse offended with vapours ascending unto it. The third is, that it be not overlong, not above halfe an houre, or an houre at the most, that the heat may be onely collected from the outward parts, for so short sleep cannot replete the head with vapours, and in the meane while the concoction is sufficiently holpen, the strengths refreshed, and any heavinesse of the head removed. The fourth is, that it bee not taken

taken in an hot place, but rather enclining to cold, especially in the summer, for to sleepe in an hot place is very hurtfull, as shall be by and by shewed. The first is, that the awaking be not sudden, but with good moderation, to prevent the distraction of the spirits. And thus much for the time of sleepe.

Concerning the place most convenient for sleepe, <sup>What place is most convenient for sleepe.</sup> it must be somewhat darke, and defended from the light, especially of the Moone by night, which encreaseth rheumes; temperate in heat and cold, yea rather inclining to cold then heat; for to sleepe in an hot place is very dangerous, causing faintnesse, and oftentimes swoounding vpon the awaking, by reason of the contrary motions of sleepe, and the ambient heat of the place. For the spirits and naturall heat, which by meanes of sleepe are drawne inward, are by the heat without contrariwise drawne outward. Wherefore the place for sleepe ought to be very close, and above all not dampish, for that is most pernicious to the body, and especially to the head. And although the place for sleepe must rather encline to cold then heat, yet our bodies while wee sleepe must with cloathes, according as the constitution of the aire shall require, be sufficiently covered, lest that while the naturall heat is within about digestion, the outward parts be offended with cold. But the chiefest care must bee of the head, that in sleepe it take not cold, which will occasion palsies, <sup>The head and necke in sleepe must carefully be defended from cold,</sup> and other affects of the braine and sinewes; and yet too much covering weakens and offends the head. The necke also in sleepe must not be neglected, for the well wrapping thereof is a speciall remedy



against nocturnall rheumes, and therefore I wish all Students diligently to observe the use thereof.

What posture  
of the body is  
best in sleepe.

Concerning the manner of lying while we sleepe, the best is on the right side, or on the left, with the hands, legges, and necke, yea and the whole body a little bowed, especially in the winter, for encreasing the heat of the bowels. But if you desire to know whether it be best to lye first on the right side, or on the left: I answer, that it is best to lye first on the left side, that the meats may the better descend to the bottome of the stomacke, which toward the left side is chiefly situated, and the alimentary juice be the more easily conveyed to the Liver: and after the first sleep to turn to the right side; for this change doth greatly ease the body, and helpe the concoction and distribution. The head must be somewhat high, well bolstered up, for the better descension and concoction of the meats.

Whether slee-  
ping upright  
upon the back,  
or groveling  
upon the belly,  
be altogether  
unwholesome.

Having set downe the best posture of the body in sleepe, I will examine whether lying upright upon the backe, or groveling upon the belly in sleepe, be altogether unwholesome. As for sleeping upright upon the backe, it is altogether unwholesome, for so many as sleepe after that fashion, have unpleasant and troublesome sleeps, and are for the most part subject to the passion which we call the Night-mare, the palsie, lethargy, crampe, and such like diseases of the braine and sinewes. And that not without cause, for lying upon the backe causeth the superfluous matter of the head to encline and fall into the hinder part of the braine, where is the originall of the motory sinewes, and by that meanes the spirits being



being stopped, the aforesaid maladies are easily engendered. Moreover, lying upon the backe, heate the reynes, and maketh them subject to obstruction; and therefore I wish all such as are subject to the stone, carefully to shunne that manner of sleeping.

Concerning sleeping upon the belly, that may be sometimes tolerable, yea very necessary, when winde shall afflict the belly, or the stomacke be overcharged with meat; for by that posture, the naturall heat is retayned and increased in the bowells, whereby the Stomacke for concoction is much comforted, and the torments of the belly greatly mitigated: Wherefore it is verie profitable for such as have feeble digestion, and are troubled with winde, to lye and sleepe sometimes groveling upon the belly; but it may hurt the sight, by causing the humours to flow unto the eyes: and therefore such, whose eies are feeble, or are subject to a defluxion of humours into them, must very carefully eschew this manner of sleeping.

To sleepe upon the belly, when, and for what bodies profitable.

But it is worth the inquiry, whether it be good to sleepe with the mouth a little open. Some there are that altogether deny it; But I approve the contrary, and that for three reasons. The first is, because the breath passeth more freely, and the fuliginous fumes better breathed forth and disscussed: and hence it is, that such as sleepe with their mouth open, have their breath lesse corrupted; whereas of the contrary, they that sleep with their mouth close, have commonly an ill breath, and foule teeth. The second is, because some rheumaticke moisture may

Whether it be expedient to sleepe with the mouth a little open.

in sleepe passe forth at the mouth, which if it should bee shut, would fall upon the Lungs, to their great offence. The third reason is, because through the descent of rheume, from the head to the nostrils, the free passage of the breath through them may be letted; whereupon, unlesse wee sleepe with the mouth somewhat open, snorings, offensive rowtings, and oftentimes untimely awakings doe ensue. Wherefore I conclude, that it is good to sleepe with the mouth somewhat open, especially, for them that are subject to the rheume. And because the tongue, pallat, and gums of such as sleepe with their mouth open, are commonly after sleepe very drie, and affected also with slimie matter adhering to them; but to this later, those that sleepe with their mouth close are most subject: I advise, that all men in the mornings after their sleepe, wash well their mouth, gums, and teeth with fountaine water, rose water, and a little vinegar mixed together, wherein a few Sage leaves, and Cloves sliced have bin steeped all the night, by gargling it in their mouths: for it tempereth the drinesse of the mouth, cleanseth away the slimie superfluities, and maketh the breath sweet, which in sleepe, by reason of fuliginous vapours that arise from the Stomacke, is most commonly corrupted. Where, by the way, it is to bee advertised, that their breath is most tainted in sleepe that are subject to obstructions; wherfore such bodies ought to bee purged and purified, according as the affected parts shall require.

The washing  
and cleansing  
of the mouth  
after sleepe  
very necessary.

How long wee  
should sleepe.

Concerning the quantity or time how long wee should sleepe, it cannot bee certainly alike defined for

for all men, wherein, no doubt, a mediocritie, as in all other things, yet limited with many circumstances, is best. It must be measured by health and sickness, by age, by emptinesse or fulnesse of the body, and by the complexion. And, because the concoction, which is the root of life, is specially furthered by sleep, we must observe to sleep till the concoctions in the stomacke & liver are finished. But to know when the concoctions are compleat and ended, it is to be discerned upon the awaking, by the sensible lightness of all the body, especially of the head, and passage downe of the meate from the stomacke, and the certaine desire to avoide urine, and to goe to the stoole, so neither of them bee extraordinarily procured by error of diet, or otherwise. Contrariwise, heaviness in the body and eyes, and savour of the meat before eaten, signifie, that the sleepe is not sufficient. From whence it may well bee concluded, that for such as are healthfull, & in their youthfull and constant age, seven or eight houres is a sufficient time for the continuance of sleepe, because in them the concoctions are in that space commonly perfected. But such as are weake and sickly by nature, require a longer time of rest, as nine, ten, or eleven houres, for helping the concoction, and restoring the strengths.

The like is to be said of old men, for whom sleepe verely is so profitable, that, because it chiefly helpeth the concoction, whereupon plenty of nourishable moisture doth follow, nothing, next to meats of good juyce, is so available for repaying their decayed state of Body. Children also, that have not attained to the age of eightene yeares, require longer

The whole time of sleepe being divided into 3 parts, the first is chiefly profitable to the stomacke, the second to the stomacke and liuer, the third, in qua segregatio fit puri ab impuro, to the heart and the braine.

*Somnus senibus vitæst, vigilia ruina.*

ger sleepe then youth and middle age, that immoderate fluxion of vaporous moysture by the pores, whereunto they are by reason of their lax and tender skinne, most subject, may bee hindred, and their growth consequently bettered and encreased.

But withall, there must alwaies in every age be speciall respect had of the complexion; for Cholericke and Melancholicke Bodies need longer sleepe then the Phlegmaticke or Sanguine, that the acrimonie of Choller may be tempered, and the concoction holpen: For, to drie and leane bodies such as are the Cholericke and Melancholicke, nothing is more wholsome then quiet and sound sleepe, because by it, the parts are generally moistened and refreshed, both in that it helpeth the concoction, as also, because it letteth the distillation and wasting of the humors. And, because that to leane Cholericke and Melancholicke Bodies, nothing is more pernicious then too much watchfulnesse, whereunto, by reason of their drie disposition of body, they are very subject; I advise, that they usually observe, especially in the hot seasons of the yeare, to drinke at their going to bed, a good draught of a soporiferous Almond milke, made with the decoction of ex-corticated Barley well mundified and abluted, Lettuce, the flowers of Borage and Violets, or in stead of them, the freshest leaves, and let it also have a little choise Rose water, and bee dulcorated or sweetened with the finest sugar: for this drinke excellently moisteneth and tempereth the braine, procureth sleepe, and refresheth the whole bodie. The emulsion of the seeds of white Poppie, may also verie profitably

Why doe cholericke and melancholicke bodies require longer sleepe then the phlegmaticke or sanguine?

Wholsome counsell for cholericke and melancholicke bodies.

fitable to bee added therunto.

But, of the contrary, to the Phlegmaticke and such as are drowfie through the excesse of moysture, watchings are to bee commended and enjoyned, *quia desiccant & attenuant*, lest that much sleepe, or longer then is convenient onely for concoction, should increase their moist and cold distemperature, and make it altogether sickly.

Little sleepe  
best for phleg-  
maticke and  
grosse bodies.

As for the Sanguine, their sleepe must be very moderate, not above seven howers at the most; for they are very apt to bee grosse, which much sleepe, or more then is fitting for their temperature, will soone occasion. Wherefore it is better for them to bee sparing in sleepe, and to bee somewhat macerated with watchings, then to be exceedingly puffed up therewith. Doe wee not finde by daily experience, that those which are more indulgent of their bellies and sleepe then is meete, become so corpulent, grosse and ill favoured, that their breast and chinne even meet together: wherefore it is no marvell that they become unhealthfull and unlustie in their bodies, stupid and dull in their wits. To conclude this Section, as Sleepe, unlesse it bee moderate, and in fit time admitted, weakens the naturall heat, burdens the head with vapors, detaines the excrements longer then is meete; in a word, makes men sluggish, lumpish and unhealthfull, heaue headed, of no wit or memorie. So watching, except it bee with mediocrity, dryeth up and consumeth the bodie, diminisheth the sight, wasteth the Spirits, and destroyeth all the powers and faculties both of body and minde. Let therefore both the sleep and watch-

Why must the  
sanguine be vo-  
ry wary of im-  
moderate  
sleepe?

The discommo-  
dities of immo-  
derate sleepe  
and watchings.

ing bee seasonable and moderate; without which gratefull and amiable vicissitude, our condition were miserable, and life not to bee preserved.

*Whether drying and warming of the bed, Pelueignito, a little before the entring thereinto, bee expedient and necessary? And what is to bee done after the sleepe, for the health of the body, before wee betake our selves to our ordinary and necessary businesse?*

SOME Captious, Scoffing, and Caitiffe-fordian-like Momus, will perhaps suppose these two *Quæres* to bee idle and superfluous; but I, lightly regarding His obliquity, doe, for the good of them to whom I write this Treatise, follow my method; and adde them as an Appendix to this Section. To the former therefore I answer, that for Students, for the Aged, and all such as are weake by nature, and that lead a tender and delicate course of life, the custome of warming the bed, is for two reasons very expedient and necessary in the cold & moist seasons of the yeare. The first is, that the Body, upon putting off the garments, may not on a sodaine be affected with the externall cold. The second is, because the interiour heat is comforted by the externall, the concoction helpen, and all superfluous moysture the better consumed. But I approve not this custome to such as are healthfull, and strong, because it will debilitate their Bodies, and make them over nice and effeminate. It remaineth therefore, that it is onely convenient for Students, for the Aged, and all such as are weake and tender by nature.

To

To the second I answer, that after you have taken sufficient and competent rest, it is good, before you arise out of your Bed, that you gently rub and stroake downward your breasts and sides; but your necke, shoulders, backe, armes, hand-wrists, pin-bones, thighs and legges more strongly with your owne hand, or with an hot linnen cloath, doubled and heated for the purpose, or cause them to be rubbed, because it quickeneth the Blood, and strengtheneth the parts, by exciting the naturall heate. Frications. When you are risen, and before also, extend and stretch out your armes, legges, and whole body, that the animall spirits may bee dilated to the exterior parts; and the limbes by that meanes corroborated: then walke a little up and downe, that the superfluities which shall bee in the stomacke and other parts, may the more speedily descend and bee avoyded; and bee very diligent to excrete the Vrine, and depose the excrements of the Belly; and let not with lesse diligence the superfluities of the nose by exsufflation, and of the breast by expectoration bee purged forth: for nothing is more hurtfull to the Body then the retention of the excrements. That done, wash and plunge your eies in cold water, for that not onely cleanseth away the filth, but also cleareth and preserveth the sight. And let the mouth bee cleansed with cold water, and a little vinegar added thereto, and the gummes and teeth rubbed with a Sage leafe or two dipped therein, or washed and cleansed with the infusion aforeshewed; and after rub the teeth hard with a course dry cloath: for this purifieth the breath, and preserveth the teeth from  
D 2                      corruption.



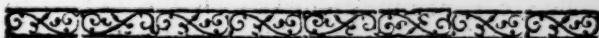
Rubbing of the  
head and necke  
mornings with  
an hot cloath,  
very effectuall  
against rheums  
and cold infir-  
mities of the  
sinewes.

corruption. Then let your head bee well combed, that the pores may bee opened, to avoide such vapours as yet by sleepe are not consumed. And in the cold and moyst seasons of the yeare, let the head also be well rubbed with a course linnen cloath, somewhat heated: for therby the naturall heat is excited, the pores opened, vaporious and rheumaticke superfluities disscussed and disflated, and consequently, the braine and animall spirits exceedingly comforted. Of this therefore, as also of rubbing the necke in like manner, I wish Students, and all such as are subject to rheumes, palsies, and such like affects of the sinewes, to have a speciall care.

All which being done for the body, let not your better part passe neglected, but before you betake your selfe to your studie, or such business as your place shall require, consecrate halfe an houre at the least unto Almighty G o d, by pouring forth your thankfull soule unto him, for his gracious protecting you from infinite dangers and calamities that might have bin befallen you untill this present time, with a true confession of your sinnes, with an hearty and unfained repentance for them, and with a sincere and settled purpose and determination for the amendment of your life in that poore and uncertaine pittance of time that shall remaine; wherein, besides your never enough thankfulnesse for blessings received, let the remembrance of your sinnes bee bitter unto you; and cast not away your Soule by fashioning your selfe after this Pharisaicall and most sinfull time; but, be holy, upright, uncorrupt, mercifull, peaceable; to shut up all in a word, labour



hour by all meanes to have alwayes a cleare conscience towards God and towards man, and never forget that all your actions how secret soever, or pharasaically cloaked, shall in that great and fearfull day of accompts be revealed. Wherefore in all your actions remember your end, and ever blesse God, and beginne the day with a morning sacrifice to him, and then he will blesse the day vnto you, and direct all your actions to the glory of his most sacred name, the good of your country, and preservation of your owne soules and bodies.



## O Exercise and Rest.

### S E C T. 2.

*Why ought Students, and all such as are studious of health, and that lead a generous course of life, to have speciall regard of exercise, and of avoiding immoderate rest? And as touching exercise, that it may bee rightly used, how many things ought to be observed therein?*

**E**Xercise is so necessary to the preservation of health in Students, and all such as live a restfull and generous life, as that without it they cannot be long healthfull and without sickness: for by exercise and moderate motions, the naturall heat is encreased, the spirits excited and dilated, the concoction and distribution holpen, the humours attenuated,

*The commodities of exercise, and the uit Commodities of immoderate rest.*

ated, the expulsion of all excrements furthered, the whole body strengthened, and youth prolonged. On the contrary, by immoderate and sluggish rest, the naturall heat is extinguished, the concoction of the meats, and distribution to the parts hindred, the humours corrupted, the excrements retained, the whole body dulled and effeminated, infinite diseases occasioned, and old age hastned, and all by reason of crudities, and great store of noysome humours thereby ingendred; and therefore idlenesse and immoderate rest is not unworthily ranked among the causes of cold diseases. And this is found true by dayly experience in agresticke men, and all such as lead a laborious courie of life, who for the more part live longer, and in better health and strength, then they that live in bodily rest, or enjoy a generous state of living. Wherefore it is very behoveable for Students and all such as lead not a laborious course of life, to support by exercise and voluntary mori- ons their health, and not by being too indulgent of their ease and rest, infringe their strengths, and subvert their state of body.

But moderate rest, and in convenient time obser- ved, hath also its commodities: for when the body is tired through over much labour, and strength faileth, and naturall moisture decayeth, then rest for a time recovereth strength, reviveth the spirits, and refresheth the limbes. So the mind wearied with cares and studies hath need of remission and relaxa- tion, without which gratefull vicissitude, the vigor neither of mind nor body can long be preserved, ac- cording to that of the Poet:

*Quod*

*Quod caret alterna requie, durable non est.*

Now that exercise may be rightly used for the health of the body, three things are to be observed therein: The Place, the Time, and the Measure. The place where exercise is to be used doth chiefly concerne the ayre, which must be cleare and pure, not vaporous or putride, which as in habitation, so also in exercise is greatly to be regarded: for the pores and passages of the body being open by exercise, the ambient ayre cannot but enter in, and be also, by reason of the violence of breathing, vehemently drawne to the heart, which if it shall be grosse, vaporous, or impure, cannot but very greatly offend the head, breed rheumes, annoy the heart, and corrupt the whole body: wherefore it is not good to exercise but in a good and wholesome ayre.

Three things to be observed in exercise.

Now for the time fit for exercise, *Hip.* teacheth us plainly in three words, *Labores cibum precedant*, Let exercise be used before meate. The time then most convenient for exercise, must needs be when both the first and second digestion is complete, and that the time approacheth to eate againe. But from the exercise to the eating there must alwayes intercede a little time of rest, as halfe an houre or thereabout, especially if the exercise be any thing violent, that the spirits and limbes may be refreshed, and the humours in the body quieted and settled. Before exercise this caution must alwayes very carefully be observed, that the excrements of the belly and bladder be expulsed, that none of them by the violence of heat kindled by exercise, be drawne into the habite of the body, whereby the bloud may be corrupted,

and

The fittest time for exercise,

A caution alwayes carefully to be observed before exercise.

and very perilous obstructions occasioned. Wherefore it is not good to exercise before the meate presumed be well concocted, and the excrements of the belly and bladder carefully depofed. I will not here reſtraine any to certaine houres of the day for exerciſe, but as their occaſions ſhall give leave, ſo as it be done according to theſe three rules, that is, After the excrements are avoided, In a wholeſome ayre, and before meat. Whereunto I will adde a fourth, And, not in the fervent heat of the day, *Ne duplici calore afficiatur corpus*, that the body be not at once affected with the outward heat of the ayre, and the inward heat of the body raiſed by exerciſe: wherefore in exerciſe let the ſinneſſe of time be alwayes obſerved. For untimely exerciſe doth greatly hurt the body, as to exerciſe immediately after meale, or before the meat be concocted, for thereby the naturall heat is drawne from the inward parts to the outward, the concoction conſequently marred, and the whole body repleted with crude and noyſome ſuperfluities. Hence proceed obſtructions, im-poſtumes, ſcabs, and oftentimes ulcers, as is to be ſeene in divers that unadviſedly labour or exerciſe immediately after meat, or before it be ſufficiently concocted. Yet to riſe up after meat, to ſtand and to walke ſoftly is very good, for by this meanes the meates doe ſooner deſcend to the bottome of the ſtomacke, and the naturall heat is alſo ſomewhat ſtirred vp, whereupon doth follow the ſpeedier and better concoction. Wherefore I cannot but very greatly commend walking after dinner in the Summer ſeaſon in a cold arbour, and after ſupper in the tem-  
perate

The diſcom-  
modities of un-  
timely exerciſe.

Walking after  
meat very pro-  
ficable.

perate and hot seasons of the yeare, in open plaine fields or in sweet meadowes nigh to pleasant rivers: for the digestion is not onely holpen thereby, but the spirits are also delighted, the whole body refreshed, and the fumes arising from the stomacke diffused. And if your state of body be such as that you cannot walke after meale, yet stand at least, according to the old verse;

*Post pastum stabis, passu molliuè meabis.*

To conclude this point, I doe here therefore counsell all students, and such as live generously, to labour neither in body nor mind immediately after meat (for as of the body, so also of the mind ought the exercises to be seasonable, for untimely studies doe soone weaken the strengths both of body and mind) but to spend an houre in gentle walkings, and pleasant discourse. And thus much concerning the time convenient for exercise.

Now I come to the measure of exercise, a meane wherein, as in all other things, is best, which by two notes may chiefly be discerned: The first is by the bursting forth of sweat, and hot vapours; the other, by the wearinesse of the limbes: for when the skinn shall be wet with sweat, it shall be good to desist from exercise, lest by proceeding therein, not onely the spirits and good humours be exhausted, but also the fat annexed to Liver, Reines, and Intestines, whereby the naturall heat of those parts is preserved, be melted, or at least caused to putrifie; by meanes whereof, if sudden death ensue not, as oftentimes it doth, the concoction is weakned, and the body become sickly, withered, and imparient of cold. And

The measure of exercise, i. how long we should exercise.

The discommoditie of immoderate exercise.

E

when

when the agilitie of the limbes shall beginne to faile, it shall be good to desist, lest over-much wearinesse and feeblenesse should ensue. Here therefore it is to be advertised, how great and laborious exercises doe evilly dispose the body, and subvert the state thereof, and that the best and most profitable exercises, for them that are sound and healthfull, are walking, bowling, *Et parva pila ludus*, the racket, and such like easie exercises. For it is certaine, that for such as are healthfull it is sufficient by exercise to encrease the naturall heat, to excite the spirits, and expell the excrements, which the aforesaid exercises doe well effect, without any great trouble or lassitude of the body. Wherefore the true measure of exercise is, not to be overwearied therewith, nor too suddenly to sweat and raise the spirits. But a measure in exercise cannot rightly be limited without respect had to the constitution and state of body, because the phlegmaticke, and all such as are of a full state of body, require more often and more laborious exercise then others, for exciting the naturall heat, discussing the superfluous moisture, and abating the grossenesse of the body: for by how much fatter and grosser the body is, by so much the naturall heat is diminished. Wherefore for exciting the naturall heat, and dissolving the superfluous moisture of the body, which is the cause of grossenesse, I advise the plegmaticke, and all such as are apt to be grosse, to accustome themselves in the mornings to speedy walkings, and that up against hils or other steepe places, and at other times convenient, to strong and laborious exercises; yet with this caution

Phlegmaticke  
and grosse bo-  
dies need oft-  
ner and stron-  
ger exercise  
then other.

tion therein, that they doe not so much exceed the meane, as to cause over-much wearinesse and weaknesse to the body.

Of the contrarie to the cholericke, and all such as are of a drye and leane state of body, easie and light exercise is convenient, and that also no longer to be continued, but till the colour and flesh is somewhat ruddy, and the sweat beginnes to breake forth. For if they should proceed further, or use more quicke and vehement motions, the spirits would bee soone exhausted, the body distempered and brought into an Atrophy or Consumption. They therefore that are of a very hot temperature, and of a leane and dry state of body, ought not at any hand to use any strong motions or exercise of body, but walking, bowling, and such like easie motions are abundantly sufficient for them.

To leane and cholericke bodies easie and light exercise is convenient.

As touching exercise also, the time of the yeare ought not altogether to be neglected, for in the summer, by reason of the ambient heat of the ayre, lighter exercises are more convenient, then at other times. In the Spring the exercise ought to bee somewhat stronger, that the superfluities, which by reason of the winter are congested in the body, may be resolved. But in this season let such as are of an hot temperature of body beware lest by over-much motion they over-heat and distemper it. But in the Autumne, and especially in the winter, strong and laborious motion of the body is most convenient, because it dissolveth and dissipareth grosse humours, helpeth the breathing, by removing the obstructions of the brest, occasioned by the moisture of the sea-

The time of the yeare ought to be respected in the exercise.



son, and is therefore specially necessary and profitable for grosse and phlegmaticke bodies.

A caution to be  
observed after  
exercise.

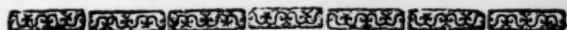
I will conclude this Section by adding one caution to be observed after exercise, and which is of very great moment; that is, that the body take not cold after the exercise, because it greatly weakeneth the naturall heat, the braine, and the sinewes, and induceth oftentimes swooundings by a sudden obstruction of the pores, and barring in of vaporous moisture that should by them breathe forth. And thus much concerning the true use and utility of exercise.

Frication, the  
necessity and  
utility thereof.

Now for those that cannot exercise their bodies at convenient times, by reason of great weaknesse, frication or rubbing of the body (*Qua inter exercitationi et omni modam quietem media est.*) may well be used in stead of exercise: for it exciteth the naturall heat of the parts, openeth the obstructions of the skinne and flesh, draweth the humours from the superiour parts to the inferior, from the inward to the outward, from the noble to the ignoble, whereby great comfort and utility is brought to weak and sickly bodies. Moreover it procureth sleepe; but the belly and the stomacke must not be perfricated, because it will trouble the concoction, offend the head, and occasion the distribution of crudities into the body. The application of a double cloath vpon those parts, well heated for the purpose, during all the time of frication is very necessary for the conservation of the heat of those parts, and discussing of wind. Neither must the reynes of the backe be rubbed, unlesse there be a sensible feeling of cold and  
wind



winde in them, and then they must bee gently stroked, lest overheating them, obstruction and nephriticke passions bee occasioned. The manner of using fricacies must bee with the hand, or a course linnen cloath; first, softly and easily, afterwards faster and harder, as the tenderesse of the skine shall permit, untill the flesh shall as it were swell, and bee somewhat ruddie: then desist, for a mediocrity even in frication must bee observed. As for the time, the morning and evening are best for fricacies: and what parts are fittest for frication, I have shewed towards the end of the precedent Section. To conclude, fricacies are very needfull and profitable for the aged, the impotent, and such as are barred of exercise by reason of dayly and waighty businesse.



## Of Excretions.

### SECT. 3.

*Why doth the health of the body much consist in the due and daily avoyding of the generall excrements?*

**T**HE generall excrements of the body are the stoole, the urine, and the sweat; and because they are altogether unprofitable, being excrements, not onely in quantity, but also in quality, they ought every day, to the ease and health of the body, to bee avoyded; for, being retained lon-

E 3

ger

son, and is therefore specially necessary and profitable for grosse and phlegmaticke bodies.

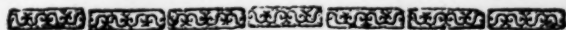
A caution to be  
observed after  
exercise,

I will conclude this Section by adding one caution to be observed after exercise, and which is of very great moment; that is, that the body take not cold after the exercise, because it greatly weakneth the naturall heat, the braine, and the sinewes, and induceth oftentimes swooundings by a sudden obstruction of the pores, and barring in of vaporous moisture that should by them breathe forth. And thus much concerning the true use and utility of exercise.

Frication, the  
necessity and  
utility thereof.

Now for those that cannot exercise their bodies at convenient times, by reason of great weaknesse, frication or rubbing of the body (*Qua inter exercitationi et omni modam quietem media est.*) may well be used in stead of exercise: for it exciteth the naturall heat of the parts, openeth the obstructions of the skinne and flesh, draweth the humours from the superiour parts to the inferior, from the inward to the outward; from the noble to the ignoble, whereby great comfort and utility is brought to weak and sickly bodies. Moreover it procureth sleepe; but the belly and the stomacke must not be perfricated, because it will trouble the concoction, offend the head, and occasion the distribution of crudities into the body. The application of a double cloath vpon those parts, well heated for the purpose, during all the time of frication is very necessary for the conservation of the heat of those parts, and discussing of wind. Neither must the reynes of the backe be rubbed, unlesse there be a sensible feeling of cold and wind

winde in them, and then they must bee gently stroked, lest overheating them, obstruction and nephriticke passions bee occasioned. The manner of using fricacies must bee with the hand, or a course linnen cloath; first, softly and easily, afterwards faster and harder, as the tenderesse of the skine shall permit, untill the flesh shall as it were swell, and bee somewhat ruddie: then desist, for a mediocrity even in frication must bee observed. As for the time, the morning and evening are best for fricacies: and what parts are fittest for frication, I have shewed towards the end of the precedent Section. To conclude, fricacies are very needfull and profitable for the aged, the impotent, and such as are barred of exercise by reason of dayly and waighty businesse.



## Of Excretions.

### SECT. 3.

*Why doth the health of the body much consist in the due and daily avoyding of the generall excrements?*

**T**HE generall excrements of the body are the stoole, the urine, and the sweat; and because they are altogether unprofitable, being excrements, not onely in quantity, but also in quality, they ought every day, to the ease and health of the body, to bee avoyded; for, being retained lon-

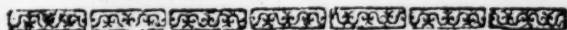
Health doth  
greatly consist  
in a soluble  
belly.

ger then is fitting, they become very troublesome and pernicious to the body. Wherefore, such as are studious of their health, must bee very carefull daily and opportunely to avoide the excrements of the belly and bladder. And if your belly shall bee naturally soluble, account that in regard of your health, for a great felicity. For they that have their belly naturally loose and open, so it bee not immoderate, and more then their state of body, in regard of the grossenesse or tenuity thereof, shall require, are not easily affected with sicknesse: whereas, of the contrary, they that have the same bound up, and have seldome the benefit of nature that way, have for the most part, often conflicts with sicknesse, I say for the most part, in regard of exceeding hot cholericke bodies, who, in regard of their strong naturall heat, that concocteth with few superfluities, have commonly costive bodies, and yet enjoy perfect and absolute health. Wherefore I advise all such as are studious of their health, to have speciall care that their belly expurge it selfe daily, twise or once at the least.

And how beneficiall it is for the health, to procure sweat by exercise, I have shewed in the former Section; and therefore I shall not here neede much to insist therein. Nature verely hath to no other purpose made the skinne full of pores, but that there should bee free passage through it for sweat and insensible vaporations. I shall not here need to shew, that it is not convenient for very hot and dry bodies to provoke sweat: or of the contrary, for cold, moist, and Phlegmaticke bodies very needfull; nor yet, in  
procuring

procuring of sweat, that there must bee speciall care had, as in all other kinds of evacuations, that it bee not immoderate, & deject the strengths, for all this is at large shewed in the former Section.

Besides these generall excrements, there are also particular, as those of the braine, and brest, which being retained, and not liberally excreted, doe greatly annoy and affect those parts. Wherefore the excrements of the braine must daily bee avoyded through the mouth by spetting, and excretion, through the nose by exsufflation, and also sometimes by sternutation, especially in the mornings; and those of the breast by coughing expectorated. And thus much for excretions.



## Of Perturbations, or Passions of the minde.

### SECT. 4.

*Seeing that the Passions of the minde are inevitable, & secundum naturam nobis succrescant, why are they reputed as morbisicall causes, and hurtfull to the Body?*

**I** Will not here stand to discourse of the objects of Perturbations, nor how the sensitive facultie is the fountaine of them; nor how they are the naturall motions of the heart, and that by means of the

the spirits, which are the primary instruments of the soul, as things altogether impertinent for this place; but how they are to bee reputed as morbidicall causes, and hurtfull to the body.

*Animi passiones dum intra modum consistunt, & neq; animam à consuetis, & naturali moderatione & virtute dimovent, non animi perturbationes, sed actus jure dicuntur:* and in this respect they are said to be inevitable, & *secundam naturam nobis succrescere:* to bee naturall, & *utiliter à natura dari.* These Passions, Cicero: *Leves perturbationes optimè dixit. Verum cum modum exceßerunt, & hominis decentem harmoniam, & elegantiam, ac modum naturali debitum mutaverint, tunc quidem animi passiones seu perturbationes jure optimo dicenda sunt, & vitanda, ut corpori & anima, noxia.* The Passions therefore of the minde are not to bee reputed hurtfull, or numbred among the causes of sicknesse, but when they shall exceed and bee imoderate, and so become perturbations indeed: for then they alter the body, weaken and overthrow the faculties thereof. I will instance in some: Immoderate joy relaxeth the heart, and causeth such an effusion of the spirit, as that oftentimes ensue sicknesse, and great debility of the body, sowndings; and as wee read of some pusillanimicke or faint hearted persons, death it selfe. Sadnes and Feare, of the contrary, do streiten the heart, weaken the spirits, and naturall heate, and cause them to bee contracted to the heart, by meanes whereof, the digestion of the meats, and distribution is hindred, and the remote parts left destitute of heate: and from hence proceedeth that vacillation

Immoderate  
joy.

Sadnesse and  
feare.

or trembling of the limbes in them that are affected with feare : Moreover , sadnes and feare , in continuance , dry the body , resolve the strengths , presse the heart , and induce melancholicke sicknesses , by exciccating the blood and spirits neere the heart.

Here some may demaund , that if trembling of the limbs proceed from the defect of heat in the parts , and if feare draw the heate and spirits inward , especially to the heart , why the heart doth tremble in thē that are affected with feare ? Whereunto it may bee answered , that although fear force the heat & spirits inward , yet it compels them not to the heart strong and lively , but weakened & abated : *Nam in metuentibus crassescunt spiritus & sanguis, fiuntq; imbecilliores frigore,* and that by reason of the imagination , which is earnestly bent and troubled in preventing and withstanding the imminent mischief and peril . And from hence it is that the heart is not onely streitned , and doth tremble in feare , but also that many swoound , die , and are exanimated with sodaine fear , the heat and spirits being extinguished by overmuch blood conglobated in the heart . *Dum enim anima timore concutitur, ut vita consulat, sanguinem & spiritus custodia gratia repente ad interiora & ad cor precipue, quod corporis quasi princeps est, invocat & contrahit.*

Anger stirreth up the natural heat , breedeth choller , and inflameth the blood and spirits . And here it is to be observed , that though Anger be reputed a morbigicall cause , and hurtfull to the bodie ; yet not alwaies and alike to all bodies : for to phlegmaticke bodies it is sometimes very necessary to the preservation of their health , because the naturall heat , be-

E

ing



ing therewith stirred up and encreased, doth the better concoct, discusse, and consume their crude and moist superfluities. The like may bee also said of other perturbations; whence it is manifest, *Animi passiones posse mutare corpus, & affectus ejusdem contrarietate sanare, & ob id utiliter à natura dari.* But Anger to all other, especially to hot and dry bodies, is very hurtfull, because it vehemently heateth the Bodie, drieth it, and resolveth the strengths.

Salubre consili-  
um.

Wherefore, seeing that the affections and perturbations of the minde are of such force for the overthrowing of the health and welfare of the Bodie, I advise all such, as are respective of their health, to bridle all irrationall motions of the minde by the reason and understanding, and labour by all meanes to obserue a mediocritie in their passion, wherein consisteth the tranquility both of minde and body, which of this life is the chiefest happinesse. To conclude this Section, and to adde a period to this worke; among all the affections of the minde, beware chiefly of sadnesse, for it dryeth the bones; and embrace moderate joy, for both body and mind are bettered thereby: and that your joy may be joy indeed, strive, without halting, to enjoy with all the joy of a good conscience, by living soberly, uprightly, and godly in this present world: *Non enim habemus hic manentem civitatem:* For wee have here no continuing place of abode, but we seeke one to come, whose maker and builder is GOD; who, as *Peter* saith: *Hath called us out of darkenesse into his marvelous light, and destinated us to eternity.*

1 Cap. 2. 9.

FINIS.





## T H E T A B L E .

<b>A.</b> <b>A</b> Nger, the effects thereof. 29.	health of the body much consist in the due and daily avoyding of them. 29
<b>B.</b> Belly, naturally soluble, greatly available to health. 26.	<b>F.</b> Feare, the effects thereof. 28. Frication, the necessity and utility thereof. 24
<b>E.</b> Exercise, why must Students have a special regard thereof. 17. The commodities of exercise. 17. Three things to bee observed in exercise. 19. The fittest time for exercise. 19.	<b>I.</b> Ioy, if immoderate, the effects thereof. 28. Ioy, that it may bee ioy indeed. 30.
<b>A</b> caution to bee observed before exercise, 19. The discommodities of untimely exercise. 10. The measure of exercise: 1, how long we should exercise. 27. The discommodities of immoderate exercise. 21.	<b>P.</b> Passions, or perturbations of the minde, seeing they are inevitable, <i>et secundum naturam nobis succrescant</i> , why are they reputed as morbidicall causes and hurtful to the body. 27. Mediocrity in the Passion best. 30.
Phlegmaticke & grosse bodies need oftner and stronger exercise then other. 22. To leane and cholericke bodies easie and light exercise is convenient. 23. The time of the yeare ought to bee repeated in exercise. 23. A caution to be observed after exercise. 24. Excrements, why doth the	<b>S.</b> Sadness, the effects thereof 28, most hurtfull of all affections. 50. Sleepe, that it may be taken for the health of the body, how many things ought such as are studious of their health to observe therein. 2. Sleepe, the commodities thereof

# THE TABLE.

thereof.	1.	some.	8.
The three principall faculties of the body are greatly holpen and refreshed by sleepe.	2.	To sleepe upon the belly, when and for what bodies profitable.	9.
The night, why most convenient for sleepe.	<i>ibidem.</i>	Whether it be expedient to sleep with the mouth a little open.	9
Three things necessary to quiet sleepe.	4.	How long wee should sleep.	10.
The great discommodity of morning sleepe.	4.	Why doe cholericke and melancholicke bodies require longer sleep then the phlegmaticke.	12
Sleeping at noones the discommodities thereof.	5	Little sleep best for phlegmaticke and grosse bodies.	13.
Sleeping at noones not to bee prohibited at all times, nor to all bodies.	5	Why must the sanguine bee very wary of immoderate sleep.	13.
Sleeping at noones, hurtfull to all corpulent bodies.	6.	The discommodities of immoderate sleepe.	13.
Five conditions to bee observed in sleeping at noones.	6.	What is to be done upon the sleep for the health of the body.	14.
What place most convenient for sleepe.	7	R	
The head and necke in sleep must carefully be defended from cold.	7.	Rubbings of the head and necke mornings very effectually against rheumes, and cold infirmities of the sinews.	16.
What posture of the body is best in sleepe.	8	W.	
Whether sleeping upright upon the backe or groveling upon the belly, be altogether unwhol-		Watchings, if immoderate, the hurts thereof.	13.
		Vntimely watchings most pernicious to students.	3.

F I N I S.

